

# The Christian Herald.

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## Miscellany.

For the Christian Herald.

### THE FIRE ALARM.—PART III.

#### *The Firemen.*

THE third train of thoughts upon the Fire Alarm was drawn from the Firemen.

The first thing I shall notice in them is, their promptitude to go at the watchmen's cry of fire! They always hold themselves in readiness to turn out at a moment's warning, be their previous engagements what they may. Let their employment be what it will, every thing is laid aside, and they immediately prepare themselves, by their fire clothes and hats, for any hardships which they may have to encounter. No hesitation, no reasoning as to expediency, and no delay is suffered to retard them for a moment; but with all possible despatch, they seek the place of danger, to render such assistance as the case may require.

An excellent example this, thought I, for the common disciples of Jesus Christ to follow, when called by Zion's Watchmen to encounter the difficulty and danger incident to a faithful exertion to save souls from the fire of hell. If such an example were followed by Christians, we should never hear them saying, "I pray thee have me excused:" nor would the plea be made,—I have so many worldly avocations, and so much business on my hands, that I have no time to visit and warn sinners of their danger, and thus try to pull them out of the fire. Nor should we hear the cry so often made, when any thing more than ordinary is done to promote vital godliness in our congregations, that there is no such pressing danger in the situation of the wicked; that if they only use the means of grace, and quietly wait God's time, there will be no danger in their case! Nor yet again should we hear so much about being prudent; nor be cautioned so much against enthusiasm, when there is some little feeling manifested concerning the state and danger of the wicked. There may, indeed, be the sound of a going in the midst of a town or a city, as in the tops of the mulberry trees in Israel, (2 Sam. v. 24.) and thus the people of God, every one of them, called to bestir themselves, and do valiantly for their Lord and Saviour; and yet they too often say, "The time is not yet come," to build the house of the Lord. (Hag. i. 2.) We must wait God's time, and he will then

build up Zion in all her glory. If called to action they say, they do not feel, and they are dependent on God to make them feel, and they shall wait till he is pleased to work this in them! Would such excuses do for the watchmen and firemen of a city? But the doctrine which the Christian pretends to plead as his excuse, is as true in all its extent, in relation to the fireman in his employment, as it is in relation to the Christian in regard to his duty; yet he never pleads it; nor should the Christian: as the fireman would not deserve confidence, should he act on such a principle; so neither does the Christian, when he acts upon it. Let every Christian, then, learn from the fireman, to make every thing in which he is engaged, subservient to the kingdom of God, and the alarms which he gives; and in this way obey Jesus Christ, and rest on his promise—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you!" (Matt. vi. 23.) Fly then, Christians, and cease not to rescue sinners, while the spirit of grace is poured out upon you!

The second thing I observed in the firemen was their endeavours to excel each other in their exertions to rescue and save from ruin. Every man strives to get first to his engine—every company strives first to get to the fire—and every individual endeavours to excel his companion in their attempts to rescue property from the flames, and to put a stop to the raging of the devouring element; and they cease not until their strength fails them, or the destruction is stayed. And how does this tell upon the character of common Christians, or rather professors of religion? What an awful reproof to those who are, when called upon to do something for the salvation of souls, perpetually excusing themselves, and putting all the labour upon others, as though the increase of Zion's sons was not a common interest to the saints of God. If the above example were followed by all Christians, and they were as emulous of excelling each other in doing their duty, we should never hear the excuse made, when called upon to perform it, "It belongs to some other person, and not to me, to go to this sinner, and to try to bring him to Christ." Nor should we hear it so often pleaded as an excuse—"I am not qualified for it, and it is not my calling!" for if a man be not qualified for the duties of a Christian, he is not a Christian; for "if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not." (2 Cor. viii. 12.) Nor yet again, should we hear the plea, "I have done more than many others, and it is not right that I should thus constantly labour, while many others do nothing; and therefore I will rest awhile, and let others do who have done little or nothing in this good work." This objection is often made both in regard to labour and charity; and has, with many, a very controlling influence—but firemen, if they ever think upon it, they do not act upon it—nor should the Christian. Nor, lastly, would the excuse, "I am needed somewhere else," ever be adduced by a Christian, if he would follow the example of the firemen. Where are firemen wanted except where the fire is? And where are the Christians, in all the Christian armour, and the Spirit of their Master,

wanted more, than where sin abounds? Let every Christian then, in the time of God's visitation, be as emulous to excel each other in saving men from hell, as the firemen are to excel each other in deeds of valour to save lives and property from the rage of the devouring fire. O Christian! learn from the fireman how to act for your Lord, and thus take away the reproach from the Christian name, which neglect has thrown upon it, and which has destroyed, rather than saved, the souls of thousands!

The third thing I observed in the firemen, is, the hazard which they will run to be faithful. They are often seen in the most perilous situations: on ladders raised against the sides of burning buildings—rushing into flaming rooms to bring out a sufferer—and maintaining their station amidst falling walls, timber, and showers of fire, when their lives are in the utmost danger!

From this, I thought, Christians might learn an important lesson. Christianity did once lead its friends to be faithful to their Lord, and to the souls of their fellow-men, when it actually exposed them to every insult, torture, and death, and they would not neglect their duty, nor betray the cause, to save even their own bodies from the fire. But now, when, by the laws of the land, every man may profess and love Christ, and yet sit under his own vine and fig-tree, and none dares to jeopardize his person or his property; when, in one word, there is no danger of encountering any thing but the obloquy of the wicked; saints will not do their duty. They cannot bear reproach, and they think and say, that they had better not mention any thing about religion to their wicked companions, than to be reproached for Christ's sake; and to have their names to be taken up in the lips of talkers, and be made the drunkard's song. They must not be rude, in the world's sense of that word; and, consequently, sinners do evil without reproof from them, because every thing is rude with them which disturbs their carnal pleasures, and stupid attachments to the world. It is often, moreover, said, that Christians are not called to sacrifice their reputation, in the eyes of the world, for the sake of religion. Yet it is true, that the love of the world, and the love of God, never go together; and if any thing of this world, or even our own life, be loved and sought more than Christ by any, do they deserve the name, or possess the character, of Christians? (1 John ii. 15.—Luke xiv. 26.) If a sinner be rich, proud, and a despiser of Christ, he must, on the common principle of action among Christians, be left to perish, without warning, because Christ's disciples cannot bear his reproach: and thus also the name of Christ is blasphemed, because his professed friends are so unwilling to take up their cross and follow him wherever he leads, and obey him in whatever he commands. Let the Christian reader look at the firemen in the midst of the thickest danger, and ask himself if this be not a good example for him? And was he made a new man in Christ Jesus, that he should speak of what God has done for his soul, only among his friends; and give warning to none but them, of the misery which he must know is coming upon the wicked? Where should the cross of Christ be more displayed, but where sin most abounds? Of



danger the Christian is to count nothing. "Who is he that will harm you if ye be followers of that which is good?" (1 Pet. iii. 13.) To abuse, the Christian should be deaf—to allurements, blind—and to every temptation to sin, and to depart from his duty, unfeeling as death. Then, indeed, would he save many men, "pulling them out of the fire, hating even the garments spotted by the flesh."

In pursuing this train of thought, I could not but reflect upon the reward and success of the firemen. This reward I find to be but little more than nominal; but their success most triumphant. Whereas the reward of the Christian is all the riches of grace and glory, both in time and in eternity; and their success and conquests but trifling in comparison. Why, Christian, is there this difference in success? It cannot be the reward offered—for in this you have infinitely the advantage. It cannot be in the sovereignty of God—for this is equal in both cases. It cannot be in that you are not equally furnished—for I find that you may and ought constantly to have on the whole armour of God. I find offered to you the girdle of truth—the breastplate of righteousness—the sandals of gospel peace—the shield of faith—the helmet of salvation—the sword of the spirit—and the privilege of praying always, and of always being heard, and thus becoming more than a conqueror. (Eph. vi. 14–18. Rom. viii. 37.) Why then the difference of success? merely the fact, that the firemen believe there is danger, and that what is to be done, must be quickly done—and that you do not believe either, in the case of your call! The firemen act in accordance with their faith; but you do not: instead of it, you act in direct contradiction to every principle of religious truth; and, therefore, you do not conquer because you do not fight—you do not win souls to Christ, because you do not yourselves obey Christ! Go then, dearly beloved, like repenting Peter, and encounter ridicule and shame, if need be, for the honour of your Lord, and the saving of the souls of sinners—and let the men of this world no longer reproach your infidelity!

#### CITY AFFAIRS.—THE LOCAL SYSTEM.

WE cannot resume this subject in the present volume more happily, or, probably, more acceptably to our readers than by presenting the eighth chapter of Dr. Chalmers' essays on the "Christian and civic economy of large towns," entire. The readers of our last two volumes will have become sufficiently well acquainted with these masterly essays to desire a more full developement of the Rev. author's benevolent plans and especially to peruse this chapter, which is on the subject of "Sabbath Schools."

It is well, that in the various religious establishments of Europe, provision should have been made for the learning as well as for the subsistence of a regular clergy. It is well, when a teacher of the Gospel, in addition to the strict literature of his own profession, is further accomplished in the general literature of the times. We do not hold it indispensable that all should be so accomplished. But that is a good course of education for the church, which will not only



secure the possibility that every minister may be learned in theology, but also a chance, bordering upon certainty, that some of them shall attain an eminence of authority and respect, in the other sciences. Christianity should be provided with friends and defenders, in every quarter of human society ; and there should be among them such a distribution of weapons, as may be adapted to all the varieties of that extended combat, which is ever going on between the Church and the world. And there is a special reason why the prejudices of philosophy against the Gospel should, if possible, be met and mastered by men capable of standing on the very same arena, and plying the very same tactics, with the most powerful of its votaries ; and that, not so much because of the individual benefits which may thereby be rendered to these philosophers, as because of their ascendant influence over the general mind of society ; and because of the mischief that would ensue to myriads beside themselves, could an exhibition so degrading be held forth to the world, as that of Christianity, which laid claim to the light of revelation, retiring abashed from the light of cultivated nature, and not daring the encounter, when men, rich in academic lore, or lofty in general authorship, came forth in hostility against her.

It is mainly to the learning of the priesthood that Christianity has kept her ground on the higher platform of cultured and well-educated humanity, and that she enters so largely, as a bright and much esteemed ingredient, into the body of our national literature. It is true that, in this way, she may compel homage from many whom she cannot subdue unto the obedience of the faith ; and save herself from contempt, in a thousand instances, where she has utterly failed in her attempts at conversion. But it is well, whenever this degree of respect and acknowledgment can be obtained for her, among the upper classes of life ; and more especially in every free and enlightened nation, like our own, where the reigning authority is so much under the guidance of the higher reason of the country, it is of unspeakable benefit that Christianity has been so nobly upheld by the talent and erudition of her advocates. The fostering hand of the legislature would soon have been withheld from all our Christian institutions, had the Christian system not been palpably recommended by those numerous pleadings wherewith a schooled and accomplished clergy have so enriched the theological literature of our island. Nor do we believe that, in the face of public opinion, any political deference could have long been rendered to Christianity, had she been overborne, in her numerous conflicts with the pride and sophistry of able unbelievers. It is thus that we stand indebted to the learning of Christian ministers for the security of that great national apparatus of religious instruction, the utility of which we have already endeavoured to demonstrate : and hence, though learning does not, of itself, convert and Christianize a human soul, it may be instrumental in spreading and strengthening that canopy of protection, which is thrown, by our establishment, over those humbler but more effective labourers, by whose parish ministrations it is, that the general mass of our population becomes leavened with the doctrines of the Gospel,

and Christianity is carried, with light, and comfort, and power, into the bosom of cottages.

But, though learning must be enlisted on the side of Christianity, for the purpose of upholding her in credit and acceptance, among influential men ; yet it is not indispensable for the purpose of conveying her moral and spiritual lessons into the heart of a disciple. The truth is, that many of the topics about which ecclesiastical learning is conversant, are exterior to the direct substance of that Bible which professes to be a written communication from God to man : such as the historic testimonies that may be quoted in favour of religion, and those church antiquities, to acquire the knowledge of which we must travel through many a volume of ponderous erudition, and at least the history, if not the matter, of the various controversies by which the Christian world has been agitated. We are aware that much of this controversy relates to the contents of the record, as well as to the credentials of the record. Yet, however its plainer passages may have been darkened by heretical sophistry, on the one hand, and its obscure passages may have divided the opinion of critics and translators, on the other ; this does not hinder, that from the Bible, and the English Bible, there may be made to emanate a flood of light, on the general mass of an English peasantry—that, to evolve this light, a high and artificial scholarship is neither necessary nor available—that, on the understanding of a man, unlettered in all that proceeds from halls or colleges, the word of God may have made its sound, and wholesome, and sufficient impression : and that from him the impression may be reflected back again, on the understandings of many others, as unlettered as himself—that thus all, in the book of God's testimony which mainly goes so to enlighten a man, as to turn him into a Christian, may be made to pass from one humble convert to his acquaintances and neighbours ; and, without the learning which serves to acquire for Christianity the dignified though vague and general homage of the upper classes, he may, at least, be a fit agent for transmitting essential Christianity throughout the plebeianism that is around him.

To deny this, indeed, were to resist the affirmations of that very record in which all that may be known of Christianity, is found. We are there told, and from the direct mouth of the Saviour, that things essential to salvation may be revealed unto babes, which lie hid from the wise and the prudent. The poor to whom the Gospel is preached have a full share of this revelation. The Spirit of God, we are told, acts as a revealer ; and yet it is not his office to make known any truths additional to those which are already engrossed in the Scripture. The light that cometh from him is a light which shineth on the page of inspiration, and causes us to discern only what is graven thereupon. The doctrine of the Bible is made known to us by this process, and nothing else. Under the tuition of God's Spirit, we only learn what has already been fully expressed by the letter of the Bible, but which, without his influence, can never be fully apprehended in its meaning, or felt in its power. It is thus that he communicates nothing at variance with the written testimony, and nothing

which has not been already declared by the written testimony; though his interference be necessary, in order that the testimony be received. The operation may be illustrated by the way in which an impression is given to any substance, through the means of a stamping instrument. The substance may be so hard and impenetrable as to resist the impression, when a weak arm is put forth to urge forward the instrument; but it may be made to take in a full and fair impression, when a strong arm is employed. And thus may it be with the impression of the Bible doctrine, on moral, and thinking, and intelligent man. The Bible may be brought into contact with the mind of the reader, and learning and talent, and all the forces that mere humanity can muster, may be made to aid the impression of it, and be wholly ineffectual. The Spirit of God may then undertake the office of an enlightener; and, in so doing, he may keep by the Bible as his alone instrument; and not one truth may pass in conveyance from him to the spirit of that man, on whom he is operating, but simply and solely the truths which are taken off from the written word of God; and all the Christianity that he teaches, and that he leaves graven on the hearts of his subjects, may just be a correct transcript of the Christianity that exists in the New Testament. And thus it is that a workman of humble scholarship may be transformed, not into an erratic and fanciful enthusiast, but into a sound scriptural Christian, without one other religious tenet in his understanding, than what is strictly and accurately defined by the literalities of the written record, and without one other religious feeling in his heart than what is most pertinently called forth by the moral influence of the truths which have thus been made known to him.

If there be truth in this representation, it will appear that the Bible can be no more dispensed with, for the purpose of putting the impress of Christianity on a human soul, than the stamping instrument can be dispensed with, for the purpose of fixing the device which it bears on the piece of matter that is submitted to it. The disciple's mind must be brought into contact with Scripture, and it is so, when he is employed, either in hearing, or reading, or pondering, what is written thereon. And it will further appear that the Spirit, in his work of making good an impress of Christianity on man, no more varies in one feature, or one lineament, from the Christianity that is already engraven on the indelible word of God, than that hand, which simply bears upon a seal, either alters or effaces the inscription which is fastened by it on the substance to which it is applied. It is thus that all the pretences of enthusiasm may be refuted and exposed; and that, while the teaching of the Spirit is held to be indispensable, the soundness and proficiency of the taught still remain to be tried, and may be taken cognizance of, at the bar of the law and of the testimony. There is no license given by this statement to the vagaries of a credulous and overheated imagination: being subject, as they all are, to the touchstone of a word that is immutable, and cannot pass away. We know it to be the fear of many, lest the doctrine of a special and spiritual illumination, taking place in every instance of conversion, should throw open the Christian world to an influx of



fancies and fluctuations, that would be utterly interminable. But the written record is the great barrier of defence against all such irregularities. There might be room for this apprehension, were it still the office of the Spirit to originate new and unheard of truths, in the minds that he enlightens. But this work has ceased long ago, and the Book in which the truths thus originated were treasured up has, for many centuries, had the seal of completeness set upon it, and the office of the Holy Ghost now is, not to inform any one mind of novelties that are yet unrevealed, but simply to transcribe on the tablet of its understanding what has already been inscribed on the tablet of the written revelation. And thus it is both true that it is through a distinct and personal work of the Holy Spirit that each believer is called out of darkness into marvellous light—and that, in respect of the essentials of Christianity, there has been one stable and permanent belief among them all. It is like the telescope pointed to a distant landscape, which reveals the same objects to all the numerous and successive spectators; and so it is mainly one and the same doctrine that is held by the genuine disciples of all countries, and which has come unchangingly down, from generation to generation.

If it be thought that this statement serves very much to reduce the importance of human learning, let it be observed, on the other hand, that still to human learning there belongs an important function, in the matter of Christianity. One does not need to be the subject of a material impress upon his own person, in order to judge of the accordancy between the device that is submitted to his notice, and the seal that is said to have conveyed it. Both may be foreign to himself: and yet he, by looking to the one and to the other, can see whether they are accurate counterparts. And, in like manner, a man of sagacity and of natural acquirement may never have received, upon his own heart, that impression of the Bible which the Holy Spirit alone has strength to effectuate; but still, if such an impression be offered to his notice, in the person of another, he may be able both to detect the spurious, and, in some measure, to recognize the genuine marks of correspondence between the contents of Scripture, on the one hand, and the creed, or character, of its professing disciple, on the other. It is well, when such a man looks, in the first instance, to the written Word; and, by the aid of the grammar and lexicon, and all the resources of philology, evinces the literal doctrine that is graven thereupon. It is also well, when he looks, in the second instance, to the human subject, and by aid, either of natural shrewdness, or of a keen metaphysical inspection into the *arcana* of character, drags forth to light that moral and intellectual picture which the doctrine of the Bible is said to have left upon the soul. If there be a single alleged convert upon earth, who cannot stand such a trial, when fairly conducted, he is a pretender, and wears only a counterfeit and not the genuine stamp of Christianity. And thus it is, that he who has no part whatever in the teaching that cometh from God, who is still a natural man, and has not received the things of the Spirit, may, to a certain extent, judge the pretensions of him who conceives that the Holy Ghost has taken of the things of Christ, and

shown them to his soul. He can institute a sound process of comparison between those testimonies of Scripture which a natural criticism has made palpable to him, and those traces upon the soul which a natural sagacity has made palpable to him : and, without sharing himself in an unction from the Holy One, or being sealed by the Spirit of God into a personal meetness for the inheritance of the saints, still may he both be able to rectify and restrain the excesses of fanaticism, and also to recall the departures that heresy is making from the law and from the testimony.

The work of Bishop Horsley against Unitarianism, is a work which erudition and natural talent are quite competent to the production of. It is the fruit of a learned and laborious research into ecclesiastical antiquities, and a vigorous argumentative application of the materials that he had gathered, to that controversy, on the field of which he obtained so proud and pre-eminent a conquest. We would not even so much as hazard a conjecture on the personal Christianity of this able and highly gifted individual. We simply affirm, that for the execution of the important service which he, at that time, rendered to the cause, his own personal religion was not indispensable ; and, whether or not by the means of a spiritual discernment, he was enabled to take off, from the inscribed Christianity of the record, an effectual impression of it upon his own soul, it was well, that, by the natural expedients of profound sense and profound scholarship, he cleared away that cloud in which his antagonist, Dr. Priestley, might have shrouded the face of the record, both from the natural and spiritual discernment of other men. It is possible, both to know what the doctrine of the Bible is, and most skilfully and irresistibly to argument it, without having caught the impress of the doctrine upon one's own soul. It is possible for a man not to have come himself into effective personal contact with the seal of Holy Writ, and yet to demonstrate the character of the seal, and to purge away its obscurity, and make it stand legibly out, which it must do, ere it can stand impressively out, to the view of others. There are many who look with an evil eye to the endowments of the English Church, and to the indolence of her dignitaries. But to that Church the theological literature of our nation stands indebted, for her best acquisitions ; and we hold it a refreshing spectacle, at any time, that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth, in full equipment, from some high and lettered retreat of that noble hierarchy ; nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought—that, in this holy warfare, they are her sons and her scholars who are ever foremost in the field—ready, at all times, to face the threatening mischief, and, by the might of their ponderous erudition, to overbear it.

But, if human talent be available to the purpose of demonstrating the characters of the seal, it is also, in so far, available to the purpose of judging of the accuracy of the impression. The work, perhaps, which best exemplifies this, is that of President Edwards, on

the conversions of New-England, and in which he proposes to estimate their genuineness, by comparing the marks that had been left on the person of the disciple, with the marks that are inscribed on the books of the law and of the testimony. He was certainly much aided, in his processes of discrimination upon this subject, by the circumstance of being a genuine convert himself, and, so, of being furnished with materials for the judgment, in his own heart, and that stood immediately submitted to the eye of his own consciousness. But yet no one could, without the metaphysical faculty wherewith nature had endowed him, have conducted so subtle, and at the same time, so sound and just an analysis, as he has done; and no one, without his powers of insight among the mysteries of our nature—a power which belonged to his mind, according to its original conformation—could have so separated the authentic operation of the word upon the character, from the errors and impulses of human fancy. It is true that none but a spiritual man could have taken so minute a survey of that impression which the Holy Ghost was affirmed to have made, through the preaching of the Word upon many, in a season of general awakening. But few, also, are the spiritual men, who could have taken so masterly a survey; and that, just because they wanted the faculties which could accomplish their possessor for a shrewd and metaphysical discernment among the *penetrabilia* of the human constitution. It is thus that, by the light of nature, one may trace the characters which stand out upon the seal; and, by the light of nature, one may be helped, at least to trace the characters that are left upon the human subject, in consequence of this supernal application. Fancinicism is kept in check by human reason, and the soberness of the faith is vindicated. The extravagance of all pretenders to a spiritual revelation is detected, and made manifest; and the true disciple stands the test he is submitted to, even at the bar of the natural understanding.

(To be continued.)

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## A COMPLAINT AGAINST THE PEOPLE.

To the Editor of the Christian Herald.

SIR—I have read with considerable interest, several articles in your work on the subject of Pastoral Visitation. The remarks which gave rise to them, being a plea against a pastoral visitation *demanded by the people*, have naturally led to a view of only one side of the subject. I would, Sir, that the congregations who complain of the want of Pastoral Visitation had that hungering and thirsting after righteousness which their complaints indicate. What a happy presage would this be, of the wide diffusion of spiritual blessings—and how soon would such holy and earnest desires be satisfied, by the services of an efficient and devoted ministry.

But, sir, does the physiognomy of our congregations exhibit such earnest desires? Are those who complain that their pastors do not visit them, anxious to receive them as ambassadors for Christ, and to



hear their messages of instruction, consolation and reproof? Do they desire their company as a means of nearer approach to their great Advocate himself?

The relation, sir, which subsists between a minister and his people is one of infinite solemnity:—infinitely solemn to the people as well as to the minister—eternal consequences will follow their mutual fidelity or neglect. Their temporal pilgrimage which they pass together, is about to end in rendering a solemn account, and in receiving the retributions of eternity. Nay, every month—perhaps every week, bears away to a dreadful or a joyful doom, the aged and the young; and many an aged pastor has lived to see the congregation of his youthful ministry, gone, redeemed or unredeemed—gone for ever from his care.—Happy is that pastor, who, as he parts successively with the objects of his charge, or in the near prospect of his own death, can justly feel that he is clear of their blood; or even he, who learns over the death-beds of his people, a lesson of Christian fidelity. Happy those who die, having joyfully received and holily improved the ministry of reconciliation, and who depart from the poor privileges of the most devoted ministry, to enjoy the presence and the fulness of the great Shepherd himself.

Oh sir! were the members of our congregations sensible to the nature of that blessed relation, in which they are graciously connected with their pastors, there would be a preparation for pastoral visitation, which we must now, I fear, look for almost in vain. For I do fear, that in most instances, a congregation receives and enjoys its minister with almost no *serious* regard at all. He is a sort of necessary man to make up a respectable village, and a connexion with a respectable congregation, is considered by every respectable citizen as an indispensable part of individual and family character, and dispels the dread which most men feel at the thought of having no religion.

Nor is this all:—There is not merely an improper feeling in regard to the ministerial relation, but quite as manifestly in regard to the sort of minister which the congregations and the individuals which compose them wish for themselves. I fear that I am now to assail not only the religious feeling, but the taste of no small part of the community. For surely, the disposition to be caught and fascinated by prompt and ready talents;—the desire to have, in vulgar phrase, “a smart man,” i. e. a splendid and showy man—the little inquiry which is set up, as to a man’s intelligence, industry, and consistent piety—the idea with which so many congregations settle their minister, that he is, (not a sensible, industrious, excellent man) but an uncommonly bright genius; all evince a lamentable depravity of taste, and a still more lamentable depravity of moral feeling.

How ill-prepared, sir, is a congregation thus receiving their minister as a mere earthly blessing, and especially thus vainly puffed up of their fleshly mind, to desire or receive Christian visits from their pastor. They may love attention from him; if he retain the reputation which bore him on the full tide of popularity into so elevated a situation as their pulpit, they may feel chagrined to be obliged to say, that for months and years they have not seen his face, nor heard

him speak in plain and familiar colloquy ; and especially that they should not be his particular friends. And even if it has appeared that his original popularity was altogether adventitious and occasional, it will not be strange if disappointed vanity should mingle with its murmurs, a reproach for neglected duties. But all this presents no preparation, and intimates no desire for a Christian visitation. All this may exist, and in too many instances does exist, while the complainants themselves are unprepared for the very visitation which they profess to desire ; and where a minister may, for a considerable time at least, find them baffling instead of aiding his efforts.

It is very humbling to be obliged to suggest here, that even the communicants are not always free from the vain notions and feelings, which we have been attributing to congregations at large ; and that a minister does not always find among them an inviting state of mind. It may be said indeed, that the duty of private warning and exhortation is always more imperious in proportion to the uninviting state of a Church, or of any of its individual members ; yet no one who has not done it, can well understand the difficulty and painfulness of warning backsliding Christians or hypocritical professors. Their spiritual declension and worldly mindedness, have gone far to benumb their moral sensibility, while they have become more sensible to reproach ;—ever as they sink in moral worth, becoming more desirous to save or to gain a character.

Of those, however, who have voluntarily and responsibly placed themselves under the charge of the Gospel minister, the greater number by far, are not communicants ; in fact make no pretensions to that actual piety which they expect in those who are. The most important part of every minister's pastoral labours, is among this great majority, whom it will be his daily object to bring truly into the fold of Christ. As he proceeds steadily and earnestly in this glorious work, which aims to make them joint heirs with Christ, he will often find his faith and patience tried, by perceiving those false views of their mutual relation, and those foolish desires respecting his ministerial character, of which we have been speaking. He will find that so corrupt and absurd a friendship, however sincere it may be, does not always open an easy avenue to their hearts. It may produce a very plentiful politeness, and a minister so situated, may experience the kindest attentions, from those very persons whose hearts he finds it most difficult to reach. But their very politeness may be found the greatest of all impediments. I refer not now to that sort of bribery by which the world succeed sometimes in making even a good man temporize, for fear of offending the more important members of his congregation, and which makes him put off to a more convenient season the effort, to bring down the haughtiness of the rich to the lowliness of the Gospel, and for amoment's convenience to himself, hazard the eternal ruin of one and another individual and family ; but rather to the actual difficulties which impede the *faithful* minister in the discharge of his duty. Such an one may find the politeness of his people even a greater impediment than their open opposition. A good man can hardly fail to resolve to warn and reprove the unruly,

and will often be strengthened by the open opposition with which he meets. It excites him to activity ; it shows him more evidently the necessity of his efforts, and the suggestion to yield, is so evidently from his great enemy, and so like a denying of his master, that it rather urges him on than deters him. But the world's politeness to a good minister, is so like a Christian grace, that it may prevent the impression of their lost condition. They so nearly wear sheep's clothing as in a good degree to hide their natural deformity, and a minister may be deceived by it, till many of his hearers are removed from his charge to the tribunal of their judge. Besides, the very assent, the polite assent which people offer to all a minister says, while they shut up their hearts from all intercourse with him, obstructs the current of his communication to them. Often when he may have intended an important effort, he fails, because they have really been so accommodating to every thing he has said that he could not decently suppose them to be any thing else than avowed believers, while all their assent is probably the result of indifference to their true state and politeness to their minister.

If a minister is treated with great formality whenever he visits—especially if he is invited to meet “ a few friends ” so often as to prevent a spontaneous visiting—if he is *almost* obliged to be present when a splendid exhibition of dress and furniture is made, and a feast of all good things is provided ; he finds his charge too much occupied in displaying themselves, to give him an opportunity to do them good. Should he seize what is not given, he runs the hazard of offending by his obtrusiveness, and emphatically at the best, sows his seed by the way side and among thorns. A family occupied in the effort at worldly display, surrounded by the out-poured paraphernalia of gentility, is the least promising of all fields for the success of the Gospel.

It is not, however, merely in this way that a minister may find his pastoral labours hindered by the worldly wealthy of his charge. It would be well if when he endeavours to meet them in their quiet domestic circle, or in private conference, he could find them ready. But what if in his familiar calls he should find them fashionably “ not at home ” or uniformly engaged, or too unwell to see company, or should have to wait in solitary meditation, while the morning comfort is put off and the fine lady is put on ? What if he can never come in contact with his most wealthy and respectable supporters except when they are in the bustle of worldly business, or if whenever he can meet them alone, they so lead the conversation, and so parry his every effort, as successfully to put off time after time, his intended exhortation and reproof ? What if he discovers, that those who are the most proud of his preaching, appear evidently to claim a freedom from that pastoral annoyance which might befit the houses of the poor ? What if he ever find the rich peculiarly inaccessible, and be ever learning from experience that the deceitfulness of riches is as much averse to the entrance, as the growth of the word, and that a generous support to the minister constitutes the whole of the religion of many ?

There is a real difficulty in the way of pastoral visitation, which



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There is a real difficulty in the way of pastoral visitation, which

requires much to be obviated, in every congregation, before the duty can be well and effectually performed : I mean that of finding people at home, and so much disengaged from company and business as the work of pastoral visitation requires. A sure way of obviating this difficulty is the visiting formally and by appointment, which it is to be regretted has gone so much into disuse. This mode has the double advantage of ensuring the attendance of the family at the time appointed, and of preventing the minister's neglect of one important duty. Nor will the formality of it be repulsive or offensive, since it will produce the occasion and prepare the way for frequent informal calls, in which a familiar acquaintance with a people is acquired, and instruction and comfort adapted to the various incidents of life is given and received with mutual comfort and profit.

I shall conclude, Sir, with adding the general complaint, that a minister finds among his people at large, so much evident reluctance to be pressed on the subject of personal religion, as to produce a very serious difficulty and discouragement. Every man knows how painful it is to press any disagreeable subject ; and every man may therefore form some idea of the effort it must cost to make it one's continual business to press that subject which is found, by the strangest operation of human depravity, to be more uniformly disagreeable than any other. Let not those readers who have felt too stupid to oppose, excuse themselves ; since their deadly stupidity is a greater hindrance and presents a greater discouragement, than the most evident reluctance.

I wish your readers, who may have ever made complaints of these pastors for not visiting their houses, would enquire whether they may not have been themselves the cause (I say not the excusing cause) of the neglect of which they complain. They may not have rudely opposed his kind and Christian approaches ; but their apparent occupancy in business and pleasure ; their apparent indifference and reluctance to personal conversation ; their apparent dread of the gloom of religion ; the little success he has had in attempting to converse with them, may have assured him that he should find no easy access, until sickness or sorrow should be his forerunner. And I beg them to consider, how readily they might draw their pastors to their houses and their hearts, if they would always feel that readiness to receive them which makes them willing, as well as acceptable visitants to the houses of affliction. Surely those who so readily hear the call of your distress and mingle with your sorrows, will be still more ready to meet you in the time of your prosperity.

EXPERIENCE.

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### THE DUEL.

To the Editor of the Christian Herald.

SIR—It appears from the public prints, that the expected rencontre between two distinguished individuals at the south,\* has taken place ; and eventuated in one of them having received a severe, perhaps, a mor-

\* McDuffie and Cumming.



tal wound. Public anxiety for the event of their meeting has therefore ceased. It is time that the voice of public reprobation should be heard. There is a numerous class of citizens who are influenced in forming their opinions on this subject, by no unjust partiality or personal dislike; and they are deterred from expressing them, by no fear. Their number is already immense, and is increasing with unexampled rapidity. Within a short period, they will give law to public opinion, will affix to duelling and its votaries, their true character; and transmit that character, with its personal stigmas, to distant generations. Much as the duellist may reluctantly at the thought, his future reputation, if he shall live at all in the remembrance of his countrymen, will be according to the weight of the sanctuary, and the impartial decision of Christian principle.

Let the duellist then, and all who have either adopted his ideas of honour, or laboured to extenuate his crime, hear.

We do not regard the duellist as being, in general, actuated in shedding the blood of his fellow, by *mistaken principles of honour*, nor by any principles or feelings, which merit the *name* of honourable. It is notorious, that duellists discover, in their treatment of each other, their correspondence, challenges and preparation for the combat, a determined enmity and fiend-like malice. Their feelings are those of envy and wounded pride, and their conduct wears the genuine aspect of savage revenge. What they term the *honourable* way of adjusting their differences, and which is, indeed, sufficiently deliberate, open, and outrageous, is merely a substitute for the stroke of the fist or the dirk. Deprive the duellist of his pistols and his sword, and he would resort, like the inferior animals, to the arms with which nature has provided him. We should soon be presented with a fearful havoc among the ears and eyeballs of these high minded gentlemen.

It is perfectly absurd, and has been shown, by irrefragable arguments, to be absurd, to consider single combat a proper means, or any means at all, of obtaining due reparation for a real or intended injury. No duellist is observed to make a religious appeal to Providence for the right decision of his cause. Each is accustomed to regard himself as the injured party, and yet both voluntarily put themselves in precisely the same circumstances of hazard. Both understand, that the momentous result depends very much upon their comparative skill in pointing their weapons. The best shot (in the language of duellists) is the most likely to obtain his object, and both are liable to fall. They will both retain their former character with an enlightened public, but with the additional stigma of this murderous transaction. He who *was* a liar and a scoundrel before he exchanged shots with his antagonist, is equally so still. The victor has washed his character from no stain, has rescued it from no unjust imputation; but he has proved to all, that he is *capable* of almost any crime. I can now believe him guilty of any action, which a haughty, selfish, and revengeful mind, might judge conducive to his interests. Having thus demonstrated, that he holds the laws of his country and his God in contempt; that no regard for the welfare of his former friend, nor sympathy with the widow and the orphan, can restrain his hand from the work of death; he ought, in time to come, to hope for no respect, as a man of principle and common humanity. He is no Christian—he is no patriot.

I cannot therefore subscribe to the revolting expressions of regret, to be found, in most of our papers, at the loss which the public sustains, in the premature death of any duellist. Every duel affords sufficient cause of regret. I highly prize the institutions of my country, and cannot bear to see them trampled in the dust. I respect the interests of mankind, and of my fellow-citizens in particular. There lives not, in the bosom of the writer, a solitary wish to inflict an injury, even on the duellist himself. I love his immortal spirit. And it is beyond measure painful to see its welfare sacrificed for ever,—to trace, in imagination, its flight from the scene of vengeful combat, into the presence of a holy God, and to his final retribution.

But it is no part of my belief, that the death of a duellist can be properly represented as a public loss. Splendid talents he may indeed have possessed; but having so fearlessly expressed his disregard of the laws of God and man, his future influence is to be suspected. A nation like ours, can have no real want either of talent or stern integrity, to direct its public measures. It can easily spare from its councils those who evidently do not possess the latter. Let the duellist rest assured, that his premature death will inflict no real wound on his country; that, in sober truth, he cannot die too soon, either for the morality or the safety of the republic.

CIVIS INDIGNANS.

## Intelligence.

### ASIATIC ISLANDS.

*American Board of Commissioners for Foreign Missions.*

The joint letter of the Missionaries is dated Jaffna, Aug. 11th, 1821. It begins with an affectionate and somewhat lengthened notice of Mrs. Poor. She rested from her labours on the 9th of May; and after her decease, Mr. and Mrs. Richards removed to Tillipally.

The letter then presents a detail of occurrences in relation to Mr. Garrett. On being refused permission to reside on the island, Mr. Garrett removed to Negapatam, with the intention of residing a short time with the Rev. T. H. Squance, a Wesleyan missionary; but learning that he could remain no where in the possessions of the East India Company, without permission from the government, which, on being requested, would probably be denied,—he removed to Tranquebar, a Danish settlement, and, since the year 1705, a station of the Danish Mission College.

Mr. Garrett afterwards removed to Bombay to take the place of Mr. Bardwell in the superintendence of the Printing-Office. The following paragraphs will be read with interest:—

“By a recent communication from the government of this island, we have received the first notice, that our mission has been sanctioned by the British government. We have reason to be thankful that we have the prospect of spending our lives among these perishing heathen.”

“At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordan Lodge,) were baptized, and received as members of the church of Christ.”

There were three other candidates for admission, two of whom (Valen and Porter) were afterwards received.

"It was a very interesting scene to behold these children, separated from their perishing countrymen, willing to take up the cross, and bear it after Jesus. Niles and Jordan Lodge were baptized by brother Poor. Mr. Chater, Baptist missionary, administered the sacrament of the Lord's supper. Four or five hundred persons were present, the greater part of whom were children.

"We are happy to state, that two of the individuals, Valen and Porter, mentioned above, were, on the 4th of this month, admitted to the church.

"At the same time George Kock (the young man whom brother Warren took to assist him in the medical department at Tillipally, and who now serves in the same capacity at Pandeteripo,) was received. For some time past, he has visited the people from house to house, for the purpose of instructing them in the plan of salvation through Christ. His knowledge of the native language gives him great facility in communicating religious truths.

One of the boys attached to the boarding-school at Pandeteripo, made a profession of his faith in Christ on the 10th of this month. His name is P. M. Whelpley. He is 16 years of age. His father was formerly a Catholic. In consequence of his committing his children to the care of Protestants, he has been excluded from the Catholic communion. He appeared entirely willing that his son should join us. This boy received his first religious impressions at Tillipally, two years ago; and gives pleasing evidence of piety.

"It is with devout thankfulness that we state, that from the time of sister Poor's death, the Lord seems to have been operating by his Spirit, upon the minds of a number at Tillipally, particularly among the boys and girls in the boarding-school. We entertain the hope that two of the girls have passed from death to life.

"Our church now consists of 24 members. Thirteen of the brethren and sisters; George Kock, Amy Tompkins, a woman of colour who accompanied Dr. Scudder from America, Francis Malleappa, Gabriel Tissera, Nicholas Permander, Philip Matthew, Valen, Ebenezer Porter, Jordan Lodge, Nathaniel Niles, and P. M. Whelpley. Twenty-one of this number sat down together at the communion table at Tillipally, on the 4th of this month.

"In compliance with the directions of the Prudential Committee, brother Scudder has been admitted to the ministry, by the laying on of the hands of the Presbytery.

"Having been examined on experimental religion, and theology, he was ordained in the Wesleyan chapel at Jaffnapatam, on the evening of the 15th of May. The introductory prayer was made by the Rev. Mr. Chater, Baptist missionary; the sermon by brother Meigs; the consecrating prayer by brother Spaulding; the charge by brother Winslow; the right hand of fellowship by brother Roberts, Wesleyan missionary; and the concluding prayer by brother Poor. Brother Woodward, though very feeble, was able to read the last hymn. Brother Richards was absent, on account of ill health. It was peculiarly interesting to see missionaries of different denominations, lay aside all party distinctions, and unite as brethren"

*Miss. Her.*

#### UNITED STATES.—NEW-YORK RELIGIOUS TRACT SOCIETY.

*View of the Tenth Annual Report, presented in April, 1822.*

(Concluded from p. 52.)

THE balance remaining in the treasury on the 10th of April, was \$146 56, against which is to be placed the amount of about \$950, debts due from the Society for printing, and for money obtained on Loan, as before alluded to. This loan was liberally furnished for one year without interest, by two members of the Board. The advantage derived from it, independent of the saving of interest, has been very important. By its means a large number of Tracts has



been put into circulation; a portion of these have been sold, and the amount reinvested in Tracts, and many of these again may be sold before the term of the loan expires. It is evident, that the benefit arising from this operation is incalculable, while the inconvenience to the lenders is of trifling importance. It is not always to be expected that capitalists will lend their money on such occasions *without interest*; but it may be hoped that the example afforded in this instance, and the experience of its good effects, will induce others to proffer similar loans as they may be wanted, at least on condition of receiving legal interest.

Amongst the receipts of the year are \$80, contributed by the ladies of four of the Presbyterian Churches in this city, for the purpose of constituting their respective pastors members for life of the Society.

There is no class of our fellow-citizens which possesses so many opportunities for the judicious distribution of Tracts, as that of Christian ministers; but they are generally amongst those least able to subscribe to public institutions. It is reasonable, therefore, that they should be enabled by others to avail themselves of the benefits of membership; and as there is no association to which a minister of the Gospel can be more appropriately a member, than that of a Religious Tract Society, it is highly desirable that the example of the ladies above mentioned, should be generally imitated.

In consequence of the embarrassments of the Society, the Board were induced, in February last, to request the favour of the Rev. Mr. Cox to preach a discourse for the benefit of the institution. The proposition was very kindly acceded to, and the use of the Church in Murray-street was very readily granted for the purpose. The discourse was eloquent and impressive, and the collection, one of the largest ever obtained for the Society. Besides this collection, it will be seen that others have been taken up in several of the churches of the city, and encouragement has been given, that this effort will be very generally made.

"The Youth's Auxiliary Religious Tract Society" was formed last October for the purpose of purchasing and distributing the publications of the N. Y. Religious Tract Society, 2000 of which they have put in circulation. A similar institution was formed in this city, in February last, denominated "The Oliver-Street Juvenile Auxiliary Religious Tract Society." About 7000 tracts have been purchased, and \$26,69 transmitted to the parent society. These two societies were formed without any concert, in different parts of the city, and uninfluenced by the members of the Board.—Thus they seem to have been moved to this excellent work, by the spirit of the Redeemer alone.

The managers next mention the exertions of the ladies, in forming a "Female Branch" in this society, in terms of commendation. We have already published their proceedings. The report proceeds:—

The judicious manner in which these pious Females have proposed to divide their labours, and the alacrity and zeal with which their work has been commenced, afford a prospect of success beyond the most sanguine expectations of the friends of the association.

The Board, some time since, resolved upon the expediency of allowing a discount of fifteen per cent. on tracts, purchased by Auxiliary Societies, and ten per cent. on those purchased by other religious and charitable institutions. A circular, signifying this determination, has been addressed to the several associations in correspondence, from many of which a reply has been received, expressing a disposition to profit by the arrangement.

We shall pass over that part of the report which embraces an account of other Tract Societies, as most of them have already been noticed in our pages, or will be in the progress of the work.

A letter was received last summer from the Rev. E. P. Swift, of Pittsburgh, Pennsylvania, requesting a copy of each of the publications of this institution, and stating that a society had been formed in that place, with the intention of *publishing their own Tracts*, on account of the expenses of transportation incurred by procuring them otherwise.

There would be an impropriety in recommending to other Societies the course they should pursue in the management of their finances, but the Board cannot forbear expressing an opinion that the practice prevailing with so many Tract Associations, of publishing for themselves, is an injudicious one.

Where several Societies unite in making use of Tracts issued from one press there is an immense saving of expense ; on the contrary, where there are as many presses in operation for the same Tract, as there are Associations, a great proportion of the money disbursed in printing must be unnecessarily expended. This holds peculiarly good wherever the use of stereotype plates is introduced ; and it must be unquestionable that the New-York Society, with their plates, can furnish any other Association with Tracts at a cheaper rate than they can possibly print for themselves.

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#### UNITED DOMESTIC MISSIONARY SOCIETY.

THIS Society held a general meeting on Wednesday evening, the 26th of June, in the Murray-street Church, for the purpose of giving an impulse to its operations, and increasing its funds. John D. Keese Esq. Chairman of the Executive Committee, presided, and read an account of the proceedings of the convention that formed the Society, and the acts of the "Young Men's" and of the "Evangelical" Missionary Societies, by which these two institutions have become incorporated in the "General Society." The Rev. W. W. Phillips opened the meeting with prayer, and the Rev. Messrs. Mathews, Truair, Rowan, and Dr. Spring delivered appropriate addresses. Allusion was made to the former divisions of Christians on this subject, in the city ; and the present harmony was very feelingly ascribed, by one of the gentlemen, to the proper cause, the Spirit and agency of God ; and the Society and Christians generally, were called upon to pray for a divine blessing to rest upon it. A

collection of 110 dollars was taken up, and about 150 dollars subscribed to aid its funds.

By the union of the two Societies above named, the U. D. M. S. has now *twenty nine* missionaries in its employ.

CONSTITUTION.—ADOPTED MAY 10, 1822.

*Article 1st.* This Society shall be denominated THE UNITED DOMESTIC MISSIONARY SOCIETY.

*Article 2d.* The object of this Society shall be to spread the Gospel among the destitute, and also to assist congregations that are unable to support the gospel ministry.

*Article 3d.* The officers of this Society shall be a President, Vice-Presidents, thirty Directors, a Treasurer, a Corresponding Secretary, and a Recording Secretary; who shall be annually chosen by the Society. They shall have power to enact their own by-laws; to supply vacancies which may occur in the Board; and to appoint honorary Directors and Vice-Presidents, in testimony of respect for eminent services. Seven shall constitute a quorum at any meeting regularly convened.

*Article 4th.* The Officers and Directors shall appoint an Executive Committee, of thirteen, (including the Treasurer, the Corresponding Secretary, and Recording Secretary,) residing in the city of New-York, and its vicinity; five of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to appoint Missionaries, and prescribe the field of their labours; shall have the control of the funds; and shall create such agency or agencies for appointing Missionaries, and for other purposes, as the interests of the institution may require.

*Article 5th.* The Treasurer shall give bonds, annually, to such amount as the Executive Committee think necessary.

*Article 6th.* Any Missionary Society may become auxiliary by agreeing to pay into the treasury of the parent institution its surplus funds, and may send a delegate to attend the meetings of the Society and Board.

*Article 7th.* Every auxiliary Society shall be entitled to a Missionary or Missionaries, to labour, in such field as it may prescribe, to at least the amount of moneys it shall raise.

*Article 8th.* The officers of auxiliary Societies shall, ex-officio, be members of the Board of Directors.

*Article 9th.* The commissions of all Missionaries shall be signed by the Chairman and Secretary of the Executive Committee.

*Article 10th.* Any person may become a member of this Society, by paying annually, into the treasury, three dollars, or thirty dollars at one time; and may become a Director by paying fifty dollars.

*Article 11th.* The Society shall meet, annually, in the city of New-York, on the Friday immediately following the second Thursday in May.

*Article 12th.* This Constitution shall not be altered without a vote of two-thirds of the members present at an annual meeting.

*Officers and Directors for the ensuing year.*

*President.*—HON. STEPHEN VAN RENSSSELLAER, Albany.

*Vice-Presidents.*—COL. HENRY RUTGERS, N. York. COL. RICHARD VARICK, N. York. HON. JONAS PLATT, Utica. HON. JOHN WOODWORTH, Albany. GEORGE HUNTINGTON, Esq. Utica. REV. JOHN H. LIVINGSTON, D. D. New-Brunswick, N. J. REV. ARCHIBALD ALEXANDER, D. D. Princeton. ROBERT RALSTON, Esq. Philadelphia.

*Directors.*—Rev. Henry Davis, D. D. President of Hamilton College. Rev. Henry Dwight, Geneva. Rev. John Chester, D. D. Albany. Rev. Jacob Van Vechten, Schenectady. Rev. John F. Schermerhorn, Schoharie. Rev. David Porter, D. D. Catskill. Rev. Alexander Proudû, D. D. Salem. Rev. Gardner Spring, D. D. New-York. Rev. Philip Milledoler, D. D. New-York. Rev. C. C. Cuyler, Poughkeepsie. Rev. Elihu W. Baldwin, New-York. Rev. John Knox, New-York. Rev. Selah S. Woodhull, Brooklyn. Rev. Miles P. Squier, Buffalo. Rev. William M. Murray, New-York. Rev. Seth Willison, Durham, New-York.



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For the Christian Herald.

## REVIVAL OF RELIGION.

Extract of a letter from a gentleman near Somerville, N. J. to his friend in this city.

THERE has, to appearance, been some considerable seriousness over the face of the congregation for some time past. This has been observed, more or less, ever since the death of our late beloved pastor, though all was still; and many of the pious, on that account, were under apprehensions that amidst all the spiritual advantages we enjoyed, both under the teachings of our late minister, and also since, under the ministrations of others who have been sent to us, the word had little or no effect upon the hearts of the hearers. But God, who is "wonderful in his counsel,"—unsearchably deep in his plans—was silently preparing the way for the rich display of His all-conquering, soul-ravishing, heart-renovating, victorious grace!

From what has already transpired, it appears that the good seed of the word had been sowing for some time past. On examination of applicants, before the Consistory, for admission to the communion, it appeared, that some dated the beginning of their religious exercises as far back as nine or ten years ago; some from five years, and under; and some more recently; and a few to impressions made on their minds but a few weeks since.

The particular means which God has graciously blessed for the manifesting His power and great glory, as it is now seen, appears to have been the following, to wit: The Consistory, having heard of the Rev. Mr. Osborn, a Presbyterian Missionary, who was then in Philadelphia, labouring in the suburbs of the city with success—going into the hedges, and prisons, and lanes—compelling hardened sinners to lay down their weapons of rebellion against God—to submit to the terms of the Gospel—and to accept of Jesus as their Saviour: they therefore sent an invitation to him, that he would visit us. He immediately came "without gainsaying." He was with us about eight days; visited from house to house; conversed personally with many; preached for us one Sabbath, and almost every evening; besides attending several anxious meetings. The Holy Ghost seems indeed to have accompanied his ministrations. He seems to have

been the blessed instrument, in the hands of the Spirit, to water the sown seed. It has appeared, first, "in the blade," and after that in "the full corn in the ear." Mr. Osborn left us last Friday. Next day, which was Saturday, Consistory met in their room for the examination of applicants, if any there should be, for their admission into the Church. (Communion was to be next day.) Pretty soon after the meeting of Consistory in the morning, to their astonishment, the room was full of men and women, and, to appearance, all with melting hearts and weeping eyes; though all was discreet—no enthusiasm—no bitter outcrying—but a deep, heartfelt sense of the evil of sin; of its defiling power; its heinousness in the sight of a holy God; with a strong desire to be delivered from its dominion in their hearts, even if there were no punishment annexed to the commission of crime. We had two ministers with us on the occasion. The applicants were very closely examined as to the nature of the Spirit's work on their hearts; when begun, how carried on, and what views they had in approaching the Lord's table; and what strong obligations, if admitted, they would be under, to lead holy and innocent lives; lest they should reproach Christ and his cause. Their answer to queries made by the Consistory, were satisfactory. Forty-seven were admitted on examination, and confession of their faith, and seven by certificate, that evening. For the purpose of giving others opportunity of making application, Consistory agreed to meet on Sabbath morning, at nine o'clock, when 14 more applied, and were admitted to the communion of the Church; making in the aggregate, 61 in number. O! what a draught of "great fishes," or great sinners, were here "caught!" "And for all there were so many, yet was the net not broken."

#### ALLEGHANY COLLEGE.

THE following literary honours were recently conferred by the President of Alleghany College, in conformity to a unanimous resolve of the Board of Trustees of that institution, viz :

Hon. WILLIAM WINTHROP, of Massachusetts, A. M. at Harvard College, ad eundem.

Rev. ABIEL HOLMES, of Massachusetts, LL.D.

JOHN PINTARD, Esq. of New-York, LL.D.

JOHN W. PICKET, of Maryland, A. M.

#### RECEIPTS OF THE "FEMALE BRANCH OF THE NEW-YORK RELIGIOUS TRACT SOCIETY."

##### LIFE SUBSCRIBERS BY THE PAYMENT OF TEN DOLLARS.

Mrs. Bethune,  
Felter,

Mrs. D. Codwise,  
Miss Elizabeth Nitchie.

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C. Ailmans,	1	Miss E. S. Greenleaf,	1	Rufus L. Nevins,	50
Avery,	1	Mrs. Grant,	50	I. Nitchie,	1
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Mrs. Blachford,	50	Mrs. Mary Hemmett,	1	P. Radcliffe,	1
T. Brown,	50	Miss Sarah Hoff,	1	Sylvester Roe,	50
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Miss C. Bronson,	1	Silas Holmes,	1	Martha Rhodes,	1
Mrs. Baldwin,	50	W. M. Halstead,	1	Renwick,	2
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Mrs. Barber,	50	S. Hollenbeck,	1	Agnes Renwick,	1
E. H. Beekman,	1	Miss Horne,	50	Mrs. Smith,	1
Lucinda Bellows,	2	Mrs. E. K. H.	50	Spranger,	1
M. N. Bleecker,	1	L. Ives,	1	Saltus,	2
Margaret Bruce,	1	Alex. C. Jackson,	50	Stokes, Sen.	1
Margaret Bell,	1	David Johnson,	1	T. Stevenson,	1
Blake,	1	Wm. G. Jones,	1	Sexton,	50
Miss Baker,	1	T. C. Johnson,	1	Miss Stansbury,	1
Mrs. Celius Baker,	50	Miss Kip,	50	Mrs. John Stevens,	1
E. Briggs,	1	Mrs. Kerr,	2	D. Smith,	1
C. Buckley,	1	William King,	1	Susan Smith,	50
Samuel Boyd,	1	James Kelso,	1	C. A. Smith,	50
Miss T. Ball,	2	Leggett,	50	Ann Steele,	1
Mrs. Simeon Benjamin,	1	Miss Lyons,	50	Cath. Strong,	1
W. Couch,	1	Mrs. D. Lord,	1	Miss Mary Ann Steele,	1
M. Conover,	2	Sabin Lethbridge,	1	Mrs. P. Steele,	50
J. Coffin,	1	E. Lewis,	1	Spies,	1
Ric'd Cunningham	1	J. Lang,	1	N. W. Sandford,	1
Calland,	1	Z. Lewis,	1	G. Spring,	1
McCartee,	1	Elizabeth Leids,	1	Stevens,	1
M. Coit,	1	M. Ludlow,	1	Charles Smedburgh,	2
M. Curtis,	1	R. H. Lathrop,	1	Scott,	1
Eliza Clarke,	1	Andrew Mather,	1	A. Smith,	1
L. Coit,	2	John M'Coomb,	50	Miss Elizabeth Trott,	50
Mary Collard,	50	M'Carthy,	1	H. M. Thomas,	50
Crookshank,	1	Thos. Morton,	1	Mrs. H. Thomas,	2
Miss Mary Dean,	50	Miss O. Murray,	1	A. Tappan,	1
Jane Dean,	50	Mrs. Isabella M'Flinch,	50	Taylor,	1
D'Espraing,	50	Jane M'Bride,	1	Susan Tomlinson,	50
D—	2	Maria M'Ilvain,	50	Grant Thorburn,	50
B. De Forest,	2	Miss Maria Magie,	50	Telfare,	1
C. De Forest,	2	Morrell,	50	Ton,	1
Catharine Dunbar,	1	Mrs. Susan E. Magie,	50	Ann Thomas,	1
Mrs. Thos. Darling,	3	M'Cauley,	1	H. Van Norstrand,	1
Wm. Darling,	1	Mills,	1	Miss S. Wilson,	2
Miss Sarah Day,	50	Mabbatt,	50	E. Wickham,	1
Mrs. R. Dunlap,	50	Moran,	50	Sophia Wright,	50
Miss De Forest,	1	Miss E. Mabbatt,	50	Mrs. T. Watkins,	2
Mrs. Davenport,	2	Hannah Murray,	50	Miss E. O. Ward,	1
Miss M. A. Davenport,	1	Mabbatt,	50	Margaret Williams,	50
Frances Davenport,	1	Mrs. John Morrison,	2	Mrs. Waterman,	1
Mrs. Fellows,	50	Masters,	50	Miss Wells,	50
Ferrier,	2	Marcina Munson,	2	Wickham,	50
T. Folger,	1	J. B. Murray,	3	Wallace,	1
G. Fraser,	1	M. Moreson,	1	Mrs. Sarah Ward,	1
Joseph Fitch,	1	Miss M'Kenzie,	1	Elizabeth Ann Webb,	1
Frances,	50	Mrs. I. Neal,	1	Henry Young,	50
Falconer,	1	Sarah A. Nelson,	1	A. C. Jackson,	5

## Notices and Acknowledgments.

"ALTER CLERICUS," in reply to "Clericus," on Pastoral Visitation; "Remarks on the character of the Rev. Levi Parsons;" "God meant it unto good;" "Memoirs of John Christopher Laberchet," a converted Jew; "D. C." on the Prayer of Faith; and "Piety dejected, &c." are received.

Obituaries of "Harriet Newell Truair," and "Stephen Summers Prust," shall have an early insertion. "Self examination for evening secret devotion" has been mislaid for some time; we hope yet to find it, and give it a place.

The fourth, and last, part of "The Fire Alarm," will be inserted in our next. At the request of a correspondent, we would respectfully inquire of the Religious Tract Societies whether the Fire Alarm would not be an useful addition to the list of their publications?

To remove any unpleasant feelings which were excited by the remarks in our last number, on the Bancker-street Mission, we assure the parties who have taken exceptions, and all concerned, that we designed no imputation to either their motives, or the amount of their labours. The managers have persevered against many difficulties, and have always been blessed with the aid of faithful missionaries.

We stated distinctly, that, in our opinion, the mission had not failed; and we



are now happy to add, that the subject has been referred to a highly respectable committee, who deem it inexpedient to recommend the removal of the Mission-House. This will render further remarks, on our part, unnecessary; except, perhaps to add, that we have full confidence, that great good will result from a continuance of the mission: and our hope, that the Christians of our city will cherish it with renewed tenderness, zeal, and liberality.

Donations for this mission may be left in the box, placed for that purpose, in the Herald office, No. 128, Broadway.

We acknowledge our obligations to the "Charleston (S. C.) Bethel Union" for a subscription for ten copies of "*The Christian Herald & Seaman's Magazine*"; to the "New-York Bethel Union" for ten copies; and to many individuals both in town and country, who have promoted its circulation.—We beg the friends of the work, particularly, to note the fact, that while Religious Publications, in other places can count their patrons by thousands, the C. H. and S. M. is not supported without a personal sacrifice, which no individual ought long to sustain.

We may say with one of our correspondents, that our work "receives more praise than patronage." The testimonies we are daily receiving convince us that it is not altogether unworthy of a patronage much more extensive. For whatever merit it may possess, and for the good, which, under the divine blessing, we trust it does, we are greatly indebted to several valuable friends. Had it more patronage, it would probably have more merit and usefulness.

Cannot the city of New-York, with its twenty thousand professing Christians, give ample support to one religious publication? With three times the population of Boston, shall it yield not more than one tenth part as much support to the religious press? While the press, devoted to the necessary secularities of life issues daily its thousands of sheets, and affords an immense revenue to its various proprietors, shall the religious press issue only a few hundreds once or twice a month, without affording even a maintenance to those who conduct it.

We have not hitherto troubled our readers with the private affairs of our work, but after more than three years labour, without a pecuniary benefit equal to that of the most common day labourer, we are constrained to announce the fact, that our fellow Christians may see all the inducements for future efforts to support and promote the religious press.

We have not room now to notice the "religious celebration of the Fourth of July, 1822," but shall in our next.

## CIVIL RETROSPECT.

### FOREIGN.

*Europe.*—The aspect of Europe has not changed since our last article. The affairs of Russia and Turkey, and the war in Greece, have not received any more decisive character since May. A report is in circulation that a Congress is to be held in Europe (at Florence report says) for adjusting the affairs of Russia, Greece and Turkey, at which the Grand Seignior is to send an ambassador. How far any considerable mediation may be admitted we have no means of judging, nor are we clear that the practice of settling the concerns of nations by the authoritative interference of their neighbours, will conduce, on the whole, to the welfare of the the world.

*Ireland and England.*—In Ireland disturbances by the disaffected have in some degree subsided. But it now appears that large districts of that country are suffering the horrors of famine and attendant pestilence. It appears that the last crop of potatoes was cut short, and consequently the means of living of those of the poor, who depended in a considerable measure upon the produce of their small potato gardens, were lessened, and before the new crop was planted

the old store had been consumed. In England the agricultural interest is suffering from the abundance of its produce and the consequent diminution of its value : of this produce no doubt large supplies are, in the ordinary internal commerce of those kingdoms, remitted to Ireland, and we are informed that the price of provisions there is but little enhanced by the failure of the crop. The real cause, therefore, of the distress lies in the condition of poverty and dependence in which the Irish peasantry are placed, which render it impossible for them to purchase food when they are disappointed in raising it, at whatever rate of cheapness it can be afforded. The consequence, therefore, of a failure in the earth to supply its expected portion of food is either the miseries of famine, or insurrections arising out of the maddening reflections of people starving in the midst of surrounding abundance. In the mean time, in England, very considerable endeavours are making to supply food to the distressed parts of the sister kingdom, out of the funds of private liberality as well as the national treasury, and some endeavours have been made by parliamentary enactments to supply with work for the public, the poor of parts of the country, who might thus be able to obtain the means of purchasing food by their industry. We rejoice at both of these things. The first, by stimulating the kindly and paternal feelings of the English people, will give a permanency to their better feelings towards their Irish fellow-subjects, and from the attention which the voice and feelings of the people in favour of objects confessedly important and capable of general appreciation, will exact from government, will have a strong tendency to induce the adoption of measures for counteracting and correcting the existing evils in the condition of Ireland. At the same time, (although we believe that the feelings which prompt us to liberality are stronger and more permanent causes of good will, than those which the receipt of favours draws forth,) it will we hope tend to soften that bitterness towards England which exists in the minds of the Irish, and which their political and religious circumstances serve to keep alive. The other measure we are also happy to witness, as we conceive it to be founded on just views of the evil under which the country labours, the want of means and opportunities to call forth its industry. If the wealth which is drawn from Ireland by its wealthy nonresidents were spent in encouraging its domestic industry, the individuals of its population would not be so dependent upon the produce of their solitary acre ; but by being employed in occupations for which a steady and constant remuneration would thus be provided, and which depended on no fluctuations but those of the industry of the people, their dependence for food would have its basis enlarged from the scanty acre of their own gardens to embrace the general produce of all the portion of the world reached by British commerce. Habits of industry, frugality and prudence must also be formed in the great body of the people, habits for which the Irish at home are not the most remarkable ; and this can only be done by the diffusion of education and the dissemination of correct religious principles. Indeed, we consider the present condition of Ireland as a striking illustration of the extent to which what are usually consi-

dered the unavoidable evils of the world, owe their origin to the weakness and the wickedness of man, to the ill directed and the short-sighted views of human policy,—by which the produce of the earth is rendered so much less available to the general welfare of the human race than the exuberant bounty of Providence has made practicable.

*St. Domingo.*—A rumour has recently been in circulation that a French fleet had arrived at St. Domingo, and that an intercourse had been opened between it and the President of Hayti; the object of which is supposed to be the cession of some part of that island to the French. What confidence may be placed in the rumour we know not: should it prove true, it will probably be an event of much importance to this part of the world, and we shall make it the occasion of some reflections on this very interesting country. At present we shall content ourselves with hoping, for reasons satisfactory in our own view, that it is but an empty report.

*Mexico.*—In Mexico, the chieftain under whom the revolution has been conducted, has caused himself to be declared Emperor: and one of the Bishops to be created a *Pope*. Thus the new world seems to be growing apace, having now an Emperor and a Pope: how stable the power of the former, or how certain the infallibility of the latter will prove, time alone will determine.

#### DOMESTIC.

*Commercial Treaty.*—Nothing of importance has lately taken place in our domestic affairs. A commercial treaty has been recently concluded with France, regulating the commerce with that country, rather on the basis of equalizing the destructions to the trade of the two countries, than placing it on a basis of reciprocal accommodation. We hail it however as the commencement of a series of more friendly measures, since an agreement as to the mode of differing seems a natural forerunner of friendly intercourse.

*Piracies.*—The piracies in the West Indian seas continue in deplorable frequency, and accompanied with circumstances of great barbarity. The island of Cuba seems to afford the pirates a rendezvous and protection, either from a connivance at the piracies, which we shall be slow to believe, or from an inability in its government to restrain these crimes. If the latter be the case, we shall rejoice at seeing it transferred to other hands; and we may before long see the commercial powers interested in the trade of the new world, finding it necessary to protect themselves from the plunders and murders thus originating, by a transfer of this country to a government of greater efficiency. Such an one we could name, to whom that country would in some respects be a valuable acquisition, equally beneficial to the island itself and to the interests of the commercial world. How far the possession of Cuba would subserve the interests of the country to which we allude, is a question of great delicacy and difficulty, which we have no desire to agitate. And we freely confess that speculations like these are to be classed among projects that are possible rather than probable or practicable.

June 29, 1822.



# Seaman's Magazine.

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He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

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## SAILING ON SUNDAY.

To the Editor of the Seaman's Magazine.

SIR—I rejoice very much to see it announced in the daily papers, that the owners of the Charleston Packets, Franklin, Empress, President, Amelia, and Com. Perry, have agreed to despatch those ships on *Thursday* of each week, from New-York, and on *Monday* from Charleston, instead of fixing (as is too often the case with packets) the Sabbath for the day of sailing. I hope that all passengers, who profess to fear God, will make it a matter of conscience to give these vessels the preference over all other ships, steam ships &c. which are despatched on Sunday, either statedly, or when convenient, without regarding the feelings of Christians, the interest of religion, or the awful threatenings of God's word. The sailing of vessels on Sunday is the greatest hindrance to the success of the efforts now so generally making for the salvation of the souls of seamen: and I have often been grieved to see the names of ministers of the gospel, and other professors of religion among the passengers who have encouraged the violation of God's commandments, by their patronage of those vessels which were advertised and intended to sail on the Sabbath. Could they go with some of those who devote an hour on Sabbath morning in visiting the boarding-houses of seamen, to invite them to Church, they would witness effects of the sailing of vessels on Sunday, the sight of which, if it did not induce them to forego all the *advantage* they promise themselves from this species of contempt of God's law, would certainly convince them that the evil complained of is a great one. Nor do I despair, Mr. Editor, that the time is near, when Christians, Christian Ministers, and Doctors of Divinity, will feel that the influence which may result from their example, on the eternal state of only a common sailor, is more to be thought of, than the saving of a day, as it is called, or the convenience of going in one vessel in preference to another.

I was pained to know, last fall, that several reverend gentlemen, whose known piety leads us to impute the fact to a singular inadvertance, went out on Sunday, in the steam ship. I have understood that the Rev. Dr. Mason, in taking a passage for England, stipulated that the ship should not sail on Sunday—and I know another instance when two passengers engaged their births on the same condition, and actually by this means induced the master to sail on Saturday, thereby avoiding the profanation of the Sabbath.

The objections to sailing on the Sabbath, I should suppose, would readily suggest themselves to every pious individual.—The neglect, or interruption of the appropriate duties of that holy day, not only with respect to those who sail, but to many others. Boarding-houses and private families are disturbed by the bustle of preparation; waiters, porters, hostlers, coachmen, and sometimes cartmen, must be employed, filling the streets with the confusion of other days; friends must call or be called upon to take leave, or perhaps, “to accompany them to the ship,” and seamen are also prevented from attending Church: and, in short, all are prevented from enjoying the public and private privileges of the Sabbath, when an attempt is made to sail on that day, whether it be successful or not.

I could mention some captains and merchants who are too conscientious to sail or despatch vessels on the Sabbath; and the time will, I trust, shortly come, when all who profess to follow Christ will be too conscientious to do it or encourage its being done. Let all think of the judgment day, and I am persuaded they will be much more afraid to trifle with God's command, to KEEP HOLY THE SABBATH DAY.

Yours &c.

SIR MATTHEW HALE.

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#### THE CHARACTER OF SEAMEN, AN OBSTACLE TO MISSIONS.

ONE of the Missionaries of the Sandwich Islands, in a letter to a friend near Boston, published in the Boston Recorder, suggests the importance of making some special effort to remove the obstacle to foreign missions which the wicked practices and the general character of seamen present. “A premium” says he, “has been offered in France for the best book for prisoners. Might not a premium be offered in America for the best book for SEAMEN; with particular reference to their influence on the cause of foreign missions, and the spiritual and eternal welfare of the heathen whom they visit? Or, for the best plan of promoting the usefulness of” seamen “who might declare to every heathen tribe they visit, that there is a God in heaven whom they worship solely, whose name they love, whose Sabbath they sanctify, and whose salvation is intended for the whole world?”

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#### NORTH-EAST LONDON AUXILIARY SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

(Continued from p. 61.)

Capt. W. H. ANGUS.—Ladies and Gentlemen,—I rise with great pleasure on the present occasion, and I think it an additional honour to follow my reverend friend. I will beg to bring forward a matter of fact or two on the subject of this Society. Fifteen years ago I commanded a vessel in the merchant service; it fell to my lot to lodge under the roof of a pious widow, who had a son, the stay and support

\* See an account of his ordination as a *Missionary to Seamen* in our last No.

of her old age. This lad, who was about sixteen years of age, conducted himself with great propriety in his situation ; but all in a moment, like a clap of thunder, the report came to his mother's ears that he had committed an offence, which, though morally speaking, was not of the most heinous nature, was nevertheless sufficient to touch his life. The poor mother, by the advice of some friends, was induced to send her son to sea on board a man-of-war ; and who would have thought that, in sending him there, he was to meet the God of salvation, and be brought to the knowledge of the truth ! But God has his way in the deep. He had not been long on board H. M. S. the *S——*, before he got acquainted with a corporal of Marines, the only man on board that ship who knew the truth, and lived in the love of it. He began to speak to him, as every good Seaman we hope will do, about the love of Christ, as exhibited on the cross, for poor sinners. This was the very conversation suited to his heart, whose crime was yet on his conscience ; and the pious man was glad to make known to him the only way of comfort in the word of life, which says, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." This conversation was blessed to him, till he became a decided Christian. Thus these two small sparks in the midst of the ocean came in contact, and here they met under the scoffs and sneers of a licentious and wicked crew. These two became three, and then four, and five, and so on, till, in the course of time, fifty of their shipmates, among whom were some of the officers, became with them worshippers of the Lord Jesus Christ. You will readily believe how glad the heart of the poor widow was, when she had the first letter from her son, to find that the storm which had seemed to threaten nothing but destruction to her peace, should break in blessings on her head. This vessel was four years on the Mediterranean station, and was engaged in some of the most bloody battles, in particular one, with the Turkish squadron ; and in that and other battles these humble followers of the Prince of Peace, despised as they were, gave the strongest proofs of their valour and their attachment to their king and country.—When this vessel arrived in port, and was paid off, and every one rolled in money, and every thing tended to induce them to break their allegiance with the Prince of Peace, they gave the noblest testimony that the work of God on their hearts was divine. I bring this fact to show the great effect and excellence of prayer-meetings among Seamen.

Rev. W. STILMAN.—Being at Liverpool, I had the pleasure of preaching on board of two vessels, where I addressed perhaps 8 or 900 Sailors, and other persons. The deck of one was crowded, and there were many on the deck side ;—they heard with deep attention ; and, by intelligence I have received, that discourse was made the means of restoring an individual from a state of backsliding to a renewed determination to "make his calling and election sure." This Society deserves our support, if we consider that these men are not only employed in conveying to us the blessings of life, but also in conveying to distant lands those men of God, who proclaim to them salvation through the atoning blood of the Lamb. Therefore, sir, they



deserve our most minute attention, both as it respects prayer at the throne of grace on their behalf, and the pity of every Englishman. I therefore propose,—“That this meeting is rejoiced to hear that prayer meetings and preaching on board of ships have so extensively increased during the past year ; and humbly hope that the mighty and powerful influences of the Spirit of God, so manifestly poured forth, may be still continued, until Sailors in every port are provided with the means of instruction, and taught the way to everlasting life.”

[To be Continued.]

### STEPNEY MISSION.

THAT good work lately announced under the head “Bethel Mission” is still going forward in a most successful way. Some particulars may be interesting :—

#### *Sailors in the Fields.*

The pious Sailors, going on their usual rout to serve the purpose of the mission at Poplar, met some Sailors smoking their pipes, going to Bow for a walk, having been to the Ben-Johnson Public House. They were accosted in the usual way as shipmates, and requested to go to the meeting. They said, “they had been to a meeting.” However, by persuasion one said, “I’ll go if Jack will go. D——me, Jack ! we all came out together ; let us go together with the gentleman.” They said “what meeting is it ?” They were answered “Come and see.” All then agreed to go excepting Jack ; and a Sailor called Bill was desired to ask Jack to go. Bill then goes to Jack, takes hold of him, and endeavours to persuade him. They all then came together to the meeting, and behaved orderly. After the service was ended, they were taken by the hand and addressed, “Well, my Lads, you could not spend an hour better.” They replied, “No, sir ; and we thank you for asking us to come. Is there any meeting here on a week night ?” “No, only on Sunday evenings.” Several continued to attend regularly until they got ships and sailed.

#### *A Black Sailor with Pipes.*

On the mission from Stepney to Poplar, we met a black Sailor with a handful of pipes. “Well, my Lad, what are you doing with all these pipes ?” “I have bought them ; and my shipmates are going to smoke.” “There is a Sailors’ meeting at Cotton-street chapel ; come, go with us, my lad.” “No all my shipmates are here ; we have just dined, and are going to smoke.” “Where are you stopping, my lad ?” “Just above.” “We will go with you.” The black lad said to his shipmates, “Here is somebody come to invite us to go to some sailors’ meeting, but I do not know what they mean.” We entered the house, and found the whole ship’s company. “Well my lads, we are come to give you an invitation, and hope you will attend to it. A meeting for sailors at Cotton-street.” A tract was given to each of them. The mistress of the house apologized for the house being so dirty. “There needs no apology. A boarding house is like a ship’s half-deck ; we are all acquainted with it.” All seemed

willing to go except Jackson, a man of colour, (there were amongst them four coloured men, the steward, and three others,) who still refused. "Come, Jackson, my lad, go with us, we will do you good." "No, I'll be d—— if I go till I have a quid of tobacco!" "Well, Peter, (to a pious sailor) give Jackson a quid of tobacco." Peter gave him a quid out of his pouch. "Now Jackson to your word. Come, go with us." "So I will, master!" The whole of them went, and remained during the service. After, it was ended in the usual way of shaking hands. "Well, Jackson, did you find it good to be here?" "O, yes! and I'm glad I came; for I had not been in a place of worship for ten years before!" The chief of them regularly attended Cotton-street chapel and the Stepney meetings, of their own accord without any solicitation, while they continued on shore; and when they sailed, they requested Tracts to take on board. There was evidently an outward reformation in several of them.

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### JOURNAL OF THE BETHEL FLAG.

(Continued from page 96.)

*Friday, June 14, 1822.*—A Bethel meeting was held this evening on board the Scotch brig *Trafalgar*, Capt. Henderson. Probably sixty persons were present, about forty of whom were seamen. To the people of God it was a season of refreshment; and to all present, apparently, an hour of deep interest and solemnity. The usual exercises of singing, exhortation and prayer. After the meeting, the tracts which were distributed were most gratefully received, and the seamen with great cordiality promised to use all their influence to promote Bethel meetings, and persuade their shipmates to attend. The success which attends these meetings, is only a partial fulfilment of the many precious promises of the Gospel; and in accordance with what we have a right to expect. It is high time we should look and pray for greater displays of the grace of God in the salvation of seamen than we have ever yet been permitted to witness. The signs of the times clearly demonstrate that the set time to favour Zion is just at hand. Thanks be to God, the happy day is very near when "*holiness to the Lord*" shall be inscribed on every vessel, and the Bethel flag shall be the best protection of "*free trade and sailors' rights*," and the only safeguard against piracy, plunder and death. H. H.

*Tuesday, June 25.*—Packet ship *Com. Perry*, Capt. Allen. From 120 to 150 seamen, their wives and others, present. Capt. H. a man in whose heart the work of grace has been deep, was very animated when speaking to his seafaring brethren on their perilous situation, their exposure to sudden death, their temptations from wicked companions, their long indulged habits of drunkenness, profanity, &c. and pointing them to the Lord Jesus Christ, with a tenderness and affection which elicited a hearty amen from all present.

The Committee, before the exercises commence, usually request those who engage in prayer, particularly to commend to a merciful and gracious God, the officers and crew of the ship, that he would give

the winds and the waves commission concerning their safety; that he would make it manifest, by succeeding the owners in the voyage, that He is the hearer of prayer, that He alone maketh rich, and without this, all their schemes will be blasted. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

The conduct of the assembly was such throughout, as to constrain the Committee to thank them for it. Meetings were then announced for Wednesday evening in the Mariners' Church (as usual,) and for Thursday on board the Six Brothers, and the seamen tenderly urged to attend. The Committee distributed tracts, and retired praising God for the pleasing encouragement to perseverance and increased zeal in this labour of love.

*Thursday, June 27.*—The Bethel Flag was flying all day on board the ship Six Brothers, Capt. E. Williams, and the Signal Lantern in the evening. At 8 o'clock the Committee, with citizens and seamen, assembled on board, and commenced our exercises by singing a Sailor's Hymn. Mr. J. T. who presided, addressed all present who were to take a part in the devotions, either in prayer or exhortation, and urged them to be short, not to exceed six minutes, and not to stray away from the object for which we had assembled, and to pray for the captain, officers and crew of this ship, and all other officers and seamen sailing out of this port, and all parts of the world. The meeting was solemn, and great attention was given by all on board—and on the wharf. Tracts, Reports of the Bethel Union, and some Nos. of the *Christian Herald* and *Seaman's Magazine* were distributed.

(To be Continued.)

C. P.

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### THE SEAMEN'S CAUSE IN CHARLESTON, S. C.

THE Bethel Union Society in Charleston are making encouraging progress in their exertions to convey the Gospel to seamen. Bethel meetings are held; a more particular account of which will be given in a future number.

The Rev. REYNOLDS BASCOM, in his report to "the Female Domestic Missionary Society of Charleston, S. C." gives an interesting detail of his arduous labours among seamen and their families, from which we shall make a few extracts.

Stated public services have been held by Mr. B. and Mr. Warner, at Pearce's Hall, at the Sail Loft, and afterwards at the Mariners' Church, where a respectable assembly has been uniformly collected to hear the word of life. Among the evident indications of the favour of Providence on the benevolent designs of this Society, those "which deserve particular notice are, the opening of the Mariners' Church, the formation of a Bethel Union, and the commencement of a system of family visiting on the plan of '*the Local System.*'"

(To be Continued.)

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☞ For Answers to Correspondents, &c. see Herald.



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